

Philosophy and Facts.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Spiritual Gifts and Mediumistic Effects in the Past.

A CLASSICAL REVIEW.

Spiritism not Spiritualism—Neuro-mancy not Spirituality—Theology not Divine Truth.

CHRISTIANITY vs. CHRISTIANITY.

BY J. M. FEEBLES, A. M., M. D.

(From the Press.)

Truth is immortal. Truth never changes though our conceptions of it change as we grow and unfold spiritually. Truth is never old. No truth ever perished utterly. The truths proclaimed by the early Christians live, though at times half buried under the rubbish of pagan myth and priestly confessions of faith. Often old-expressed truths receive new labels. They are more taking. Primitive Christianity, with its ameliorating fraternities and inspiring angel ministrations, and true Spiritualism, with its rational philosophy and heavenly ministrations of spirits, are in principle and essence one. The New Testament is a living fountain of Spiritualism. And there is enough of Christian Spiritualism, enough of Christianity, in the present institutional Church of the land, to prevent entire stagnation or complete moral putrefaction. Around the shattered vase the odors of the lilies still cling.

Schismatics and sectarians of different denominations, with no succession and not much of a pedigree, have never, singular as it may seem, in council or convention officially discussed the claims of Spiritualism; while the Church of England, with magnificent courage and candor, grappled with it at a regular Church congress, Dr. Lightfoot, Bishop of Durham, presiding, and listening to the papers read and speeches made upon "The Duty of the Church in respect to the Prevalence of Spiritualism." It may be well to treasure up some of the gems gathered at this Church congress. Rev. Dr. Thornton said that Spiritualism:

In its very nature is antagonistic to all Sadduceism and Materialism. It flatly contradicts the assertion of the miserable philosophy that makes the soul but a function of the brain, and death an eternal sleep. It tells of angels, of an immortal spirit, and of a future state of personal and conscious existence.

Spiritualists claim to hold intercourse with the spirits of the departed. Now I am far from denying the possibility of such intercourse; on the contrary, I believe that in God's providence it sometimes does take place. . . . We are terribly afraid of saying a word about the intermediate state. We draw a hard and fast line between the seen and the unseen world. In vain does the creed express our belief in the communion of saints. . . . Here, perhaps, some one will say to me, "Well, I am just as much a Spiritualist as St. Paul was when he wrote, 'I knew a man in Christ—whether in the body or out of the body, I can not tell, God knoweth—such a one caught up to the third heaven.'—Just as much as St. John when he bade his beloved 'try the spirits,' and said of himself that he was 'in the spirit on the Lord's day.'"

Let us thankfully acknowledge the truths of Spiritualist teaching as weapons which we are too glad to wield against positivism and secularism and all the anti-Christianisms of this age.

Rev. Canon Wilberforce, after remarking that "Spiritualism was now undoubtedly exercising a potent influence upon the religious beliefs of thousands" further said:

Those who are following Spiritualism as a means and not an end, contend warmly that it does not seek to undermine religion or to render obsolete the teachings of Christ; that, on the other hand, it furnishes illustrations and rational proof of them such as can be derived from no other source; that its manifestations will supply Deists and Atheists with positive demonstration of a life after death, and that they have been instrumental in converting many secularists and Materialists from skepticism to Christianity.

In corroboration of this statement may be appended the remarkable testimony of Mr. S. C. Hall, the founder and editor of the *Art Journal*. "As to the use of Spiritualism," he says, "it has made me a Christian. I humbly and fervently thank God it has removed all my doubts. I could quote abundant instances of conversion from unbelief to belief—of some to perfect faith from total infidelity. I am permitted to give one name; it is that of Dr. Elliottson, who expresses his deep gratitude to Almighty God for the blessed change that has been wrought in his heart and mind by Spiritualism." When this is the standpoint of the believer in the higher aspects of Spiritualism, it is obvious that we have to deal with no mere commonplace infatuation, which can be brushed aside with indifference and contempt, but rather with a movement which is firmly established, and the influence of which is every day extended.

Appealing, as it does, to the yearnings of the soul, especially in times of bereavement, for sensible evidence of the continuity of life after physical death, belief in Modern Spiritualism continues rapidly to increase in all ranks of society.

Canon Wilberforce refers to the "well-attested manifestations, and to the materializations of spirits," as described in a pamphlet by Rev. T. Colley, late archdeacon of Natal (a talented English clergyman, by the way, whom I have met, and known to be an avowed Spiritualist). The canon also refers to Professor Barrett, of the Royal College of Science, Dublin, and "certain evils growing out of a phase" of mediumship. But the professor subsequently wrote this:

I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognize the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them.

Directly in this line of thought, Rev. W. Stainton-Moses ("M. A. Oxon") of the English Church, eminent as a scholar and the author of several spiritualist volumes, assures us:

Spiritualism has proceeded by a process of permeation, and has rendered unique service to the cause of religion by adding to faith knowledge. There is nothing in the broad truths which we are taught that is incompatible with what the Church requires us to believe. Indeed, there is nothing in what I have learned

that conflicts with the simple teaching of the Christ, so far as it has been preserved to us. It is something to know that the whole fabric of religion, so far as it affects man, receives its sanction and stimulus from the doctrines of the higher Spiritualism with which so many of us have made acquaintance. And in days when it is the fashion to bring up every time-honored truth for proof anew, when man has largely lost his hold on the ancient faith, when religion as a binding power is losing, when we are being brought face to face with the reality of our spiritual existence by experimental evidence adapted to our understanding, I see in Spiritualism no contradiction to that which I know of the teaching of the Christ.

The distinguished and eloquent Methodist bishop, Rev. J. P. Newman, affirms:

Christianity embodies all that is religiously good and true. That the spirits of the departed have returned to earth is a belief that is all but universal. Those eminent in the Church for learning and piety have cherished this conviction. Two worlds met in Bible times; but does the communication between the two worlds continue to this day? It was the opinion of Paul that the spirits of his departed friends, and it was Paul who said, "Are they not all ministering spirits?"

The higher Christianity and Spiritualism are understanding each other better. They are coming together. Their aspirations and aims are one. Love is Christ's test of Christianity; that Christ who was "the first-born among many brethren." "We know," said the beloved John, "that we have passed from death unto life, because we love the brethren." Pure love, remember, is the divine seal of Christian discipleship. To this end that eradicate English churchman, Rev. H. W. Momerle, professor of logic and metaphysics in King's College, London, exclaims:

I say Christ's Christianity, for there are plenty of other Christianities in the world. But Christ's consists entirely in perfecting the individual character. His salvation is neither more nor less than self-development. Christ's plan was a very simple one; it is all summed up in a single word. He taught that men were to be saved by love. And if you look into the *Gospels*, you will see that his plan of salvation is profoundly philosophical, perfectly in harmony with the best ethics and the highest metaphysics of to-day.

When Christ's Christianity prevails, when nominal Christians become more Christlike and nominal Spiritualists more spiritual, the chasm of shibboleths and almost brutal dogmatism will be bridged, souls will be baptized afresh, estranged hearts will be clasped, unsympathizing hearts will be warmed by the pentecostal flames of love, angels will daily walk and talk with mortals, and all the peopled realms above and below, mortal and immortal, will be recognized as constituting a vast fraternal commonwealth of gods, angels, spirits, and men; and love, pure, unselfish love—Christ's universal love—will then be the creed, the one acknowledged spiritual creed that endureth forever.

NOTE.—The Mosaic enactment against spirit-intercourse—a local Hebrew law—was practically annulled by Jesus when he conversed with the spirits of Moses and Elias on the mount; and was further bid defiance to by the original apostles and disciples, who not only had visions, but were in full communion with angels and spirits.

Our readers are requested to remain next issue of the *LIGHT OF TRUTH* to some friend or neighbor who is likely to be interested in our philosophy, as it will contain much that is calculated to bear fruit for the good of the cause in general.

Written for the *LIGHT OF TRUTH*.

THAT RIVAL OF GOD'S.

THE UBIQUITOUS DEVIL.

Still at His Old Tricks, But Reformed. P. F. DE GOURNAY.

The Christian Churches all agree to teach that there is but one God—though most allow him three persons—omnipotent, omniscient, having no beginning and no end, he is the Being, with no peer to which we may compare him, therefore undefinable. He is everywhere, sees everything, knows everything, nothing happens but by his will. He alone is perfect.

The finite mind of man is abashed by this grand conception. He bows with reverence and adores what he does not understand. He is told that infinite goodness, love, and justice are the attributes of this wonderful Being whom he is taught to call "Father," and man looks up trustfully to God, with love and respect in his heart. He, the son, may inherit those virtues. But, presently, he is taught that God may be angry, jealous, revengeful; his respect diminishes, God is pictured a little too much in the semblance of man. Fear begins to usurp the place of love.

Still, fear is an homage to power; if the perfect Being is transformed into a faculty God, his almightiness remains. Vain hope! This last illusion must be destroyed; man has yet to learn the history of the devil. That sombre personage was one of the brightest angels of heaven. He revolted and was vanquished, but the merciful God—his creator—instead of destroying him or condemning him to solitary confinement for all eternity, appointed him king of a torrid realm called hell and gave him full power over the other children of God, to wit, over man. Satan is allowed to allure and tempt man to disobey God; if he succeeds—an easy task, for he is cunning and man is ignorant—he will turn over to his myrmidons the poor creature's soul to be tortured in hell throughout eternity. The smart fellow who has proved impervious to the wiles of the devil will be rewarded by the possessions of a harp and crown and shall sit in heaven singing eternally the praise of a just and benign God. In order, perhaps, to drown the cries of anguish his damned brother. God looks passively on the unequal struggle. He will not interfere. Nay, he treats Satan considerately and invites him to a trial of power over some good man, vide the much admired story of Job in that sacred book, the Bible.

Man having learned these things loses the love, respect, and fear he had entertained for God; yet as the lies of his kin can not be ignored, he undertakes to fight the battles of his weak father by felling the devil as well as he may, and the way he thought best to do this was to hang, quarter, and burn the (supposed) victims of Satan. True, that rival of God got possession of the souls he had seduced only the quicker by these means; but the good servants of a loving Father thought that to destroy the bodies of those who were inoculated with the virus of diabolism would check the contagion. Witchcraft, sorcery, magic practices, and possession by evil spirits flourished most extensively during the sixteenth and seventeenth centuries. Hundred thousands of men, women, and children were put to death in those days for serving the devil in some way or other. The German writer Goerres thus summarizes after relating the case, related by Broomell, of a poor, half-witted fellow, an invalid, who believed himself possessed and died stark mad some years after the exorcists had failed to drive the devil from him: "When one considers attentively this fearful mixture of insanity, possession, sorcery, and infernal irony, one is not long in seizing the thread of the diabolic artifices and savage passions with which this history is woven. It took place towards the end of the thirty years' war, at that fatal epoch when a frightful barbarity permeated nearly all European society and produced prodigies of wickedness and corruption, the impure miasma of which was scattered everywhere by a ruthless soldiery. The hero of this history had been infested with that horrible contagion. He frequented the magician, Manicheans, the Anabaptists, the Protestants, and especially the Atheists, often, doubtless, in the conversations he had with those people, he had heard discussed the terrible questions which stirred those times. Protestantism had aroused doubt in the intellects and driven it as far as the pagan pantheism and even as far as Atheism."

With so many influences to help in the devil's work, it is not surprising that so many poor wretches were imprisoned on mere suspicions or false accusations which assumed the appearance of truth after a few visits to the torture chamber. Did space permit the repeating here some of the astounding confessions made under duress, my readers would agree in the opinion that few of the victims died sane. A careful study of the cases on record would show that there were some very wicked people, some men and women obsessed by undeveloped spirits and quite a number of unconscious mediums through whom good spirits were endeavoring to manifest. Ignorance and religious intolerance are responsible for the blood shed during that period of terror. The doctrine that like attracts like explains the evil doings of a large number of spirits. It is a wonder we do not hear of more such now-a-days, considering the number of wicked men whose spirits leave the body forcibly or otherwise every day to go and reinforce the army of evil on the other side.

The world has moved since and the influence of hosts of advanced spirits has modified the ideas of men. Mediums, nor even obsessed wretches can not be put to death; but in the eyes of the pious misanthropes who have not kept step with progress, they are still doing the work of the devil and therefore deserve death—as a prelude to damnation. "Twere a pity to deprive those kind-hearted folk of so comfortable a thought. We will grant them their devil, but save tedious argument; let it be the same old devil! Taking advantage of the improved conditions of society he delights in manifestations more wonderful than those he invented in his salad days; but his language does not resemble that attributed to him in the old records. He knows by heart the New Testament; the name of Jesus does not put him to flight, on the contrary, he hails it with reverential admiration, he preaches the doctrine of the humble Nazarene and takes, most times, the Golden Rule for his text. Verily, Satan—if it be Satan who teaches the beautiful religion of Spiritualism—must have reformed and been restored to bright angelhood; or is it possible he has stolen holiness even as Prometheus stole Job's thunder. Prometheus was, for his pains, chained to a rock and a vulture made to feast perpetually on his liver; why don't some reverend detective start on Satan's trail and bring him to book?"

Next issue will be a missionary number for distribution among investigators, and by remailing your paper to some neighbor or skeptic you will be doing a good work for the cause.

THE STATUS OF LABOR;

Embracing Economic Thoughts Upon Finance.

BY GEO. F. KITTEDGE.

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CHAPTER V.

CONSIDERATION OF THE QUESTION: "WHAT IS MONEY?"—ALSO ITS FUNCTIONS AND USES IN POLITICAL ECONOMY.

It is an undeniable proposition, to practical business men, that the pursuit of trade, commerce, or other interchange of the productions of labor can not be readily accomplished without a sufficient volume of a suitable medium of exchange; that without a circulating medium, otherwise known as currency, the transactions of business as it exists to-day would be an impossibility. This will not be questioned for a moment by any intelligent and conscientious individual; neither is there much room for dispute that such circulating medium should be MONEY.

One important point in issue between those who discuss the question of finance and it is becoming to be the paramount and vital question to be discussed and settled, arises from their understanding or misunderstanding of the term "Money." Many confound the term with "currency" and with "commodity." While we showed in our last chapter that in all countries and nations various articles have been used and by common consent have passed current as a medium of exchange very many of those articles were not money in its true sense, but simply currency and commodities. Therefore, we come to the consideration of the question: What is Money?

Money in its technical and true sense is a legal standard, or measure of price, created by the sovereign will of a nation or government. In the United States it is denominated "dollars, dimes, cents, and mills." In Great Britain it is denominated "pounds, shillings, pence, and farthings;" in France it is known as "napoleons, francs, and centimes;" in Germany as "thalers, marcs," etc.; in Austria as "ducats and florins;" in Spain as "doubletons and reals." By whatever name, conventional, it may be called, money is that which a government declares shall be a legal tender in payment of debts. Anything may become currency among a people or in a community by common consent, but until a government issues it and makes it a legal tender, or that which a debtor can compel a creditor to receive in extinguishment of a debt is not money.

No nation or government has authority to create money (a measure of price) beyond the bounds of its own territorial jurisdiction. Therefore it can not make anything a legal tender except to operate within its own territory, from which it is evident there is no such thing as "money of the world," as many unscrupulous people assert and many rascally demagogues politicians and editors declare only to deceive and mislead the ignorant, and neither can there be a "money of the world" until there is a government having jurisdiction over the world.

Money, as we said before, is a legal standard measure of price. A person being asked in the United States the price he sets upon a piece of real estate or upon a certain commodity as cattle, grain, or manufactured implement or utensil, or in fact anything possessing value, and he will make answer that it is worth so many dollars or cents; if he was in Great Britain he would reply by saying so many pounds, shillings, or pence; and in no nation would a person answer that his price was so many ounces of grains of gold or silver.

While we recognize gold and silver, copper and nickel, as valuable commodities, either as bullion or when manufactured into articles of any kind, still we maintain they are not money, nor can they be until issued by a government and endowed by law as a legal tender or standard measure of price; and even then it is money only to those people living within the jurisdiction of the particular government issuing it, and is simply currency or commodity to the people of other governments and countries.

Any sized measure may be used by common consent of a people as a quart, peck, or bushel, but it is not a standard quart, peck, or bushel, or legal measures of quantity until the government endows it with that unvarying quality. So with money (the measure of price), it becomes standard or fixed by the law creating it, and it becomes so in no other way. Hence there is no quart or bushel except a fiat (or law-decreed) one; and there is likewise no money except a fiat or absolute money.

Having now tried to make plain and comprehensive what money really is, we will conclude this chapter with a consideration of the uses of money; or, in other words, the functions in political economy it is intended to subserve. We may as well remark here, however, before proceeding that money is something which *buys* but not can not legitimately be sold; currency and commodities may be bought and sold; money and bonds may be redeemed in money as commodities may be bought with money, but what we earnestly ask, can money be redeemed with fiat not its own redeemer? And is it not redeemed when anything is bought with it? Most assuredly. Money can not be legally issued by a government and put in circulation without receiving value in the shape of products of labor for it, and therefore these standards constantly represent the value exchanged for it, and if the government be honest the purchasing power of the money can not be lost or varied. Hence one of the prominent functions of money may be said to be a representative value stamped by the government, but not value itself.

The use of money was originally only intended as a medium of exchange, that is, to facilitate trade and traffic or the exchange of Labor's products between man and man—that is all. In this sense money is, therefore, a tool of trade as much as a plow or mowing machine are tools of agriculture, and, in order that trade may not languish, it is as necessary that an adequate amount be provided as it is that a necessary number of tools are required to perform the labors of agriculture or any other art.

This must be apparent to any thinking individual who possesses ordinary powers of reasoning. Again, money stands in the same relation to the body politic that blood does to the physical system, or the water of a pond or race to the power-wheel which moves the machinery attached thereto. To insure health and prosperity it is not only necessary there should be an abundance of the motor, but also it should be kept in free and unrestricted circulation. Let the blood in the body of a man be drawn off and he becomes faint, weak, and impotent to move; or, let it become stagnated and center in the head, lungs, or liver, and congestion ensues, and unless circulation is evenly and quickly restored, physical death is the result. Upon this point the "American Encyclopedia," a standard authority in this country, truly says:

"It is almost impossible to overestimate the power of money, or to exaggerate the disadvantages which follow from its absence or a deficiency in its supply. * * * Labor being the cause of all wealth, the presence of a large supply of money in a country must therefore exert an important influence upon its advancement in prosperity, by furnishing the means whereby labor can be paid, and thus preventing its waste; for it must be remarked that labor possesses a peculiarity in this, that it is the only commodity that perishes at the instant of production, and if not then put to use is lost forever."

In our next chapter we will discuss what money should be made of and how and by what authority issued.

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To the Editor of *LIGHT OF TRUTH*.

Your many readers will have learned through other correspondents to your paper of my work in San Francisco.

As I promised you prior to leaving New York City that I would write occasionally for the *LIGHT OF TRUTH*, even though somewhat late in the day, I take pleasure in keeping my word. I arrived here the latter part of October and commenced my work the first Sunday in November. There were quite a number of meetings here at the time, but from the first until now our audiences have been the largest.

The Progressive Spiritual Society has been in existence for some time. About a year ago it elected a board of managers whose policy materially changed the society's aspect. Formerly lectures and tests were given from the rostrum. Since the reorganization, however, the platform has been purely educational, and although it was felt such a platform could not be sustained in this city, to the surprise of many of its supporters it has grown stronger in the conviction that it is better to keep the philosophy and phenomena separate.

I do not know whether other speakers find the same conditions that I do, but it often seems an almost overpowering influence when a test medium is to follow the lecturer. The majority of the audience come for tests, feeling that the lecturer's part of the service is a bore to them, those who, however, come to hear the lecture, which are, in many cases, the minority, are less interested in the tests, so that the conditions generated by such conflicting feelings are not conducive to the best results for either.

I am aware that philosophy must have phenomena on which to rest. And as a rule when society caters exclusively to public demand for tests, it ministers to that floating crowd which ever seeks some new wonder. This, of course, awakens inquiries and accomplishes some good, but it does not hold that class of people permanently whom we would wish to organize.

I have been agreeably surprised to find that our audiences have been steadily building up out of the very best people in the city, and there is a general feeling that the same policy should continue in operation. Every Sunday night and on many week nights also, meetings for giving tests are held in our city, these are surely satisfactory for phenomena seekers, and there should be ample scope for the ethical and spiritual teacher.

Our Sunday morning audiences are not large, probably not more than a hundred persons attend the morning service, yet they do attend seem to enjoy that meeting even more than the evening lectures. Our evening congregation ranges from five to eight hundred persons, an interesting increase from week to week.

I have been here now about five months, and still the people wish me to remain longer with them. How much longer I shall remain I am not certain.

Our monthly socials are quite a feature in our work, they bring the people together, facilitate strangers to become better acquainted, and generate fraternal feelings, which I trust will be long enduring.

The people are kind enough to say they never had better times in the history of Spiritualism on the Pacific Coast. I think the spirit of harmony is growing among us, our own people are becoming more in earnest, and outsiders more desirous of learning of the truth, and with the genuine demonstration of the phenomena there is nothing that can retard our progress except interior dissension "should arise."

The writer of this letter is not in the habit of blowing his own trumpet, and therefore prefers to say as little as possible about the part he may have played in the revival of Spiritualism here. There is one thing certain that had the ground not been prepared and the conditions existing for such work, the laborer would have toiled in vain. "So be that tills, and he who sows, hewho waters, and he who reaps, shall rejoice together, each feeling our own dependence upon each other."

There is one thing that ever encourages the earnest worker, it is beautifully expressed in the sacred writing of antiquity thus: "He who goeth forth bearing precious seed shall doubtless come again rejoicing bringing his sheaves with him." Though in this one always sees the immediate result of his labors, if he toils faithfully to reform, those who follow after him, shall find it much easier to achieve victory, because a pioneer has bravely fought a good fight.

Your frequent correspondent, Mrs. Schlesinger, furnishes you with details of work in this city, and therefore it is unnecessary for me to elaborate. There is a host of good mediums doing an excellent work, and are well appreciated.

From time to time our California Editor refers to these in her able letters.

One item of news, however, I will add, and that is there is a greater prospect of a spiritual temple being reared in this city in not a very distant future than ever. The Progressive Spiritual Society has already property upon which could be realized from fifty to sixty thousand dollars, and we have the promise that should the board of managers in a little while find it to their advantage to dispose of such property, the sum realized there on would be duplicated by one of our wealthy friends for the purpose of erecting an edifice worthy of the name, and the Spiritualists add to this such sums of money as would come spontaneously from those who desire to see such a project consummated and give round sums adequate to the realization of the ideal would be forth coming.

I will not weary your readers with a more lengthy epistle, and therefore close, wishing the *LIGHT OF TRUTH* all the success it deserves. WALTER HOWELL.

A subscriber writes that he was led to investigate Spiritualism last Fall simply by reading a copy of the *LIGHT OF TRUTH*, which had been sent to his address by an unknown party. The next issue of this paper will be just the kind of a sample to remain to such whom you consider liberal, and capable of reasoning on facts when they see them.

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THE PASSING SHOW.

She was only a sinner. She was a part of the

obverse side of the medal of virtue. Society

had been shocked when her sin became known.

Of course, there had been no concern about her

until she made the mistake of failing to hide

her secret. The sin of being found out is always

greater than the commission of wrong and car-

ries with it more annoyance to the sinner. As

well was made for the impenitent and not for

the wicked, so the condemnation of society is

reserved for the sinner who is exposed, not for

the one who is wise enough to keep under cover.

The law has no terror for a thief until he is

caught. So long as he can ply his craft un-

detected he is happy.

She was only a sinner, and she was to be

buried in Potter's field, but her companions in

glided sin said so. She had died in a cell.

Queer that even so ubiquitous a guest as Death

should wait upon a victim of outraged law in a

prison cell. The host who entertained him in

this instance had once been an innocent girl,

whose stream of life flowed as limped as the

song of a thrush. But she fell, and there was

none to pick her up. She had been known to

the police for ten years. During that time she

had been a regular attendant on police courts,

and had helped to make up the transient popu-

lation of the workhouse. Now she was dead.

The indolence of immaculate virtue was afraid

to succor the unfortunate and degraded one, so

the habits of the glided places, who had not

lost all humanity by being pushed one side, ar-

ranged to give her decent burial, and even the

dowers, those

"Day stars that blush without sin

And weep without a crime"

shed their fragrance upon the pitiful corpse,

and the little funeral cortege wound its way

through the streets to the cemetery. And they

buried her. And

"While her sin-streaked soul with penury shod

Stood trembling, pleading alms of God"

her life and its teaching with every fitful breeze

blew into the nostrils of the Pharisee the

dampening sentence that they and not she, their

hypocrisy and not her poor body, had prostituted

the body of the human to the level below

the beast. For they, the righteous, the im-

maculate, might have rescued her, might have

raised her up and set her feet aright. But the

Jeweled hand rarely touches the leper. Where

rapacity is successful honor disintegrates in

the ooze of affluence. The poor and lowly have

always been the readiest helpers of the fallen.

Affluence never made but one prominent Samari-

tan. He was Buddha Gautama. The Christian

Pharisee says Buddha was a heathen. It is re-

lated that a certain man was traversing the

road between Jerusalem and Jericho some 2,000

years ago, and was set upon by thieves, stripes

of his robe, robbed of his effects, and left

wounded and bruised; indeed nearly dead

at the side of the road. This road was the

thoroughfare for the traffic and intercourse be-

tween the two cities, and among the pedestrians

that morning there chanced to be a priest coming

down from Jerusalem who saw the poor fellow

lying in the ditch, but instead of lending a hand

to assist him he got over onto the other side of

the road and passed by.

THE SECRET OF SUCCESS.

Dr. O. W. Madden, in the juvenile department

of the Boston Standard, strikes the keynote of

success in a plain, practical talk to the young

people of that journal—an extract from which

we give below. It is a common saying that

"truth, let a man try ever so hard to accom-

plish certain results in any line of effort, and

he continues to fall short of his mark there will

be but few to give him encouragement and cheer.

But let him make a success of his work,

and there will be many to applaud his achieve-

ments, and to patronize him in his profession.

Nothing succeeds like success, but in order to

reach that success one must not only stick out

in study and work, but he must keep the

work in hand, concentration of mental and phys-

ical power, and fidelity to purpose. With these

the young person of health and brains is sure

to succeed in life.

If I were asked to state in a word the great

secret of so many failures in life, so much medi-

ocre work, I should say it was a lack of pur-

pose. Many of our young men start out in life

with a good education, good mental equipment,

and many of them show great ability in school

and college, raising great expectations in all

who know them, but somehow they never real-

ize, they never come to a point; they scatter

their forces. The trouble with most of us is, we

cut ourselves up into too many parts; we try to

do something, but somehow they never real-

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ARE NOISY HOLIDAYS LAWFUL?

There is a power of adjustment—harmony—whether

mechanics or nature's operations. Its anti-

mony is noise—discord. The nearer to the spirit-

ual that man attains, the more sensitive he be-

comes, and the more he enjoys peace, quietude,

and mental accord.

Philip G. Harbert in *North American Review*

has said that the nearer man is to the savage the

more noise he enjoys, and then calls attention

to the holidays thus: "We tolerate a senseless,

amusing and a branch here with Dr. C. O. Wildasin, State A. P. A. President, as the

local chief.

In an interview with *The World* correspond-

ent Dr. Wildasin said that the movement was

the initiative to combine all secret societies

against the government as now controlled by

Catholics. This movement is now being per-

GRAPHOLOGY.

Send all letters for this department to P. B. RICHARDS, Editor, Office of the Light of Truth, Cincinnati, O. No fee is required. Each correspondent will be returned to him in the future. Graphology is the science of reading character by handwriting, and is in no way connected with fortune-telling.

GRAPHOLOGICAL READINGS.

JENNIE A. R. LIMA, IL, has not had opportunities to develop herself in any mental direction, because she has been tied down pretty closely to the physical plane; she has peculiar sensations sometimes, and is at a loss to account for some of her impressions; she is sociable, talkative, and lively, but not given to gossip unless there is some good foundation; she believes that each one should attend to his own affairs, and let other people alone; she is affectionate, kind, and considerate, and is willing to work hard; the only discernible weakness is an inclination to misjudge the motives of others, but she says nothing, simply keeping to herself all of her ideas.

C. C. P. COLMERS, O, is another one of those independent thinkers who do so much to make men realize the supremacy of mind over matter; the handwriting of this person indicates a fearless will, aggressive, stubborn, and tenacious disposition; his power of "holding on" is very marked, not only in his mode of argument, but in his general demeanor; he works persistently at anything he undertakes, never giving up and never relinquishing; notwithstanding his great patience in things concerning his own immediate work and business, there is a vein of inconsistency running through his nature that it would be well for him to study; namely, his impatience because the generality of people do not think as he does; he should bear in mind that the majority of church-goers—especially those within the pale of orthodoxy—are not surrounded with the same mental environment, and are not, therefore, to be harshly judged because of their bigotry, selfishness, etc.; C. C. P. likes to argue, and enjoys "cornering" his antagonist; he is perfectly indifferent to outward show, is somewhat careless, and tries to look on the bright side.

C. DEST, R, who requests that his residence be left out, is one who has not the control over himself he would like, for, before he is aware, he says and does things on the impulse of the moment, regretting his unwise course afterward, and yet too proud to acknowledge his mistake; it seems too bad that if it is so, because he has great intellectual faculties, and a brain of unusual caliber; he can make himself agreeable and sociable, and can also give a great deal of discomfort; he is witty, sarcastic, and bitter at times, and he inflicts upon himself unnecessary pain, being of a highly nervous organization, and susceptible to mental and physical influences; he likes to make a good appearance, and is dignified in his bearing.

IRA W. BEEFIELD, MICH, wants to know whether he would make a "good school teacher," and states that he is seventeen years of age. The name seems like one belonging to a boy, and yet the penmanship would indicate a female; however, that does not matter. In some simple branches of teaching, I think this person would be successful, but so much depends on education that it would be hard to prophesy; the one great difficulty in Ira's way is his lack of concentration, it being a very arduous task for him to keep his thoughts on one subject for any great length of time; then, too, he has not the gift of imparting only to a moderate degree; he is good-natured, considerate of others, painstaking and careful so long as his interest is maintained, but he is apt to tire of one thing after a time; he becomes despondent sometimes, but his joyousness soon asserts itself.

SARAH H. CHELSEFORD, MASS, does things on the "spur of the moment" without thinking of consequences, but she is in no wise at all capable of her own motives; she is almost incapable for her to commit even a small offense, because she has a good heart and a cheery disposition, but her quick temper might make her threaten to do "dire deeds," but they would end in mere words; she can stand the relation which she bears to the small details of life, because she enjoys the freedom of the world to such a great extent; she is somewhat of a puzzle to make out, being orderly and methodical in some things, while in others she is positively careless; she is kind, likes to work by "fits and starts," and is well thought of by those who understand her real nature; she could neither love nor hate intensely, and would soon lift herself out of a feeling of despondency to one of gladness, and back again to the other extreme.

J. H. W. SAGINAW, MICH, knows how to keep a secret, and dislikes to parade his troubles to others, thinking it better to suffer alone, but he is willing to share his pleasures with his friends, and is not one who enjoys himself unless he is with some one; he has great business tact, and generally makes a good bargain; if he loses in a transaction, he tries harder the next time to win; he is fond of society, and makes people feel at home, but a person who gets on the wrong side of him is from that time of "no use" in his eyes; he does not forget an injury, and it is hard on him to forgive, in any way or manner, he is proud and reserved, and he has a way of looking at people that would suggest a stare, but it is not; he is simply "sizing you up" mentally, as it were.

P. S. F. CHICAGO, ILL, writes a long letter, in which he says he believes "the war is going to fall to pieces some day." Well, suppose it should. Would the universe be any the worse? I think not. In studying the characteristics of this penmanship, I am led to believe that the letter was written by two people and signed by one, because there is a contradiction of temperament and general make-up throughout the entire length of the communication. People who try to puzzle the graphologist in this way can not expect a satisfactory reading. However, P. S. F., are you not up to a little game?

J. F. G. MINN, is subject to moods, and when he is in one of his "peculiar fits," it would be best to keep out of his way; at these times he is dissatisfied with the world, with every one in it and with himself, and it is then that he takes genuine pleasure in being cranky; he is somewhat impracticable, and is constantly on the lookout for something new, and yet he is in a sort of rut that he can not seem to leave; he is a day-dreamer, and experiences unusual sensations; he is now up, now down; he is an interesting character to know, and in some of his tendencies he is quite original, but he does not give out half the thought power which he absorbs, and is, therefore, a little unbalanced, but not to such an extent as to be called crazy; he likes nature, and enjoys the companionship of congenial people, but would not care to be intimate with a very large number; he is self-conscious, and has a good opinion of himself, but is ready to learn from others if they have anything worth studying.

MYSTERIOUS DISAPPEARANCES.

Are They Controlled by Spirits for this effect?

A recent article by Dr. Osborne, in the *Medical Journal*, on "People Who Drop Out of Sight," appears, says the *Light*, to afford food for thought, not only to the student, but even to the proverbial "man in the street." The first case mentioned is that of a man, thrifty and industrious, prosperous in his business, and extremely kind in his family relations, who left his home one Sunday afternoon to have a short walk, being reminded by his wife as he went out not to be late for dinner, which was to be ready in a few minutes. He did not return, no trace of him could be found, and no reason for his disappearance was discovered when his affairs came to be wound up, as they had to be in the course of time. Two years later, in a shop in one of the Southern States of America, a man who had been known as an industrious, although taciturn, workman, suddenly seemed to wake up, and asked where he was and how he had come to be there. Gradually things came back to him; he remembered leaving his home in the North on a Sunday afternoon two years before, but everything that happened subsequently was as if it had not been. Nothing of his wanderings could be discovered further than that some months before he had appeared in the town in which he came to himself, and had performed diligently and efficiently. He was restored to his family, and at the time the article was written had resumed his former life. Another and even more striking case is related—that of a lawyer, a well-known public man and politician, of more than usual ability, and in a prominent social and professional position. One day, while in the midst of some intricate and important legal work, he stepped outside for a few minutes. He also disappeared. The most vigorous and thorough search failed to discover him, dead or alive. Streams and reservoirs were dragged, woods were searched, and every means at the disposal of wealth and influence were used to discover his whereabouts. He was known to be abstemious in his habits and happy in his home, and a searching examination of his business affairs failed to reveal the slightest irregularity in them. Several months passed, when at length word came through government channels that the missing man was in Australia, and was applying for means of establishing his identity, and procuring his transportation home. He was successful in satisfying his friends of his identity, money was transmitted to pay for his passage, and in due time he arrived. After a short period of rest, he resumed his professional work, and has since continued to be just as he was before his sudden and quite unaccountable disappearance. It is an interesting question: How are such cases to be accounted for? The suddenness of the disappearance, the absence of motive, and the utter inability of the patients to give even the slightest account of their experiences during the time which elapses between their disappearance and their coming to themselves, all give a certain weird character to these aberrations. Are they of the nature of post-epileptic phenomena? Are they lapses into an altered ego, or is another such lapse occurred, would the patient take up the thread of this second existence where he had dropped it to resume his, what we may call, ordinary identity? These are interesting questions. Unfortunately, they are unanswerable. All that we can say is that these disappearances partake of the character of post-epileptic phenomena, and that in some patients who have suffered from lapses similar to, if not so severe, as those just described, a more or less definite history of true fits of epilepsy has been obtainable. And another thing is also significant, viz., the very close resemblance that these attacks bear in their character, if not in their duration or severity, to somnambulism, while the relation which this bears to epilepsy, if not to very definite, is certainly close. Yet whatever theory is put forward to explain such phenomena as those just described, they remain striking and mysterious, interesting in their psychological aspect, but in their concrete form full of practical and medico-legal difficulties."—*Scientific American*.

Next issue of the *Light of Truth* will be a missionary number. By mailing it to your neighbor you may make a convert. We have subscribers on our books now who became interested in Spiritualism by this method; investigated, and now are staunch Spiritualists. Every convert added to the cause in general helps your own cause individually.

The Worth of a Medium Next Door.

Many Chattanoogaans will remember Prof. Utermohlen, the violinist, who delighted Chattanooga audiences for years previous to his recent removal to Boston. His withdrawal from musical circles recalls a story he used to tell of his inspirations. Mr. Utermohlen was a composer of some note, and it was noticed that his latest works were especially beautiful. One of them, written and dedicated to his pupil, Miss Madge McLung, was composed in a room in a business block of this city. When asked how it was that he wrote so much in the style of the old masters, he said that in the room adjoining his musical workshop a Spiritualist held seances, and he supposed the old masters visited him through the medium.

Certain it is that most of his interesting musical creations issued from that room.

The Spiritual Hymnal.

Only 25 cents

For 72 pages of words set to music

A choice selection

Of new and selected hymns.

Just the thing

For spiritual meetings and circles

And suitable

For lyceums and seances as well.

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CHILDREN'S COLUMN.

EDITED BY MISS M. T. LINDLEY.

All contributions intended for this department should be addressed to Mrs. M. T. Lindley, 68 Spring Street, Boston, Mass.

The Butterflies' Feud.

WILLI WHEATON WILSON.

I happened one night in my dream

To stay into Butterfly Vale,

Where my wondering eyes beheld beauties

With wings that were white as a sail.

They lived in such houses of grandeur,

Their days were sunshines of joy,

And the very last had been bestowed on

Was making collections of toys.

There were toys of all sizes and ages

Placed up on their walls. When I said

"Was a terrible sight to see toy in that place,"

I was answered, "Oh, well, they are that."

We walked about, but we could not

With others, a very nice

Just look at this fellow—his hair is so yellow,

And his eyes such a beautiful gray.

"Then there is a doll little daisy,"

As black as the day as you fast,

He sets off that blond that is pinned just behind,

In a way most artistic and neat.

And now let me show you the latest—

A specimen really so set.

A boy with a head that is curly red,

And a face that is rosy and sweet.

"We can not decide where to place him,

Those spots bar him out of each class.

We think him a treasure to study in leisure,

And analyze under a glass."

I seemed to grow cold as I listened

To the words that those butterflies spoke.

With fear overcome, I was trembling and blue,

And then with a start—I awoke!

Grown-Up Folks Through Young Eyes.

LADY HENRY BOMBRETT.

A friend of mine asked a little girl, six years

old, to tell her what she really thought about

grown-up people, and what were the differences

between older people and young people; and as

the child spoke, this friend wrote down exactly

what she said, without any change of words or

suggestions from her of any kind.

"In the first place," said the child, "they are

bigger; and then they don't like sweets—

very often; and next they don't like to climb

trees; and next they don't like to ride donkeys

so much, because they like to do other things.

They like to write books, and they like to go

to meetings, and also they don't like to be always

with children, for they take them from their

these things. Another difference is, they don't

like to pretend because they want to know what

is really going to happen. I have seen them get

angry, so I know they are not always good.

Sometimes they tell children to do what is not

right; they tell us not to ride on donkeys be-

cause they might get kicked, but the children

don't mind that; they rather like it. They are

great deal older; some are twice as old as we

are. You must be twenty-one to be grown up,

and after that you keep on being so. Here's

way in which they are both exactly opposite—

each other.

"Grown people think that children are naught-

ily, and children think that grown-up people are

naughty. There's another difference: they

know how to swim—that is, some do, but some

children do. They live for money; some not

all, spend it for useful things, which children

like are not useful, because they don't like

them; therefore they think the money is

wasted. They think when a person gets 'pos-

sessed' (a sort of French dish), they think the

money is wasted on that because they don't

like it. Some live to give things away, and

there's one person I know that nearly almost

lives for children, and that is grandma. I don't

think there would be another one like grandma.

They have long dresses and trousers, and

generally, that is, sometimes, care more for

their friends than for children, but this particu-

lar person that I am talking about doesn't.

They do their hair differently; they screw it up,

but men have it cut short, but they have beards.

Some grown-ups are nice, and some children;

but this particular person, grandma, is nicer

than any child. I really can't explain any

more."

Mollie Rejoices.

I thank my stars I'm not a cow,

I really, truly do,

With naught but grass to eat all day,

And naught to say but "Moo!"

For instance, if the donkey came

And asked me how I did,

I'd have to answer him with "Moo!"

Just like a little kid.

Or if the dog barked at my heels,

As he would do, past doubt,

The same old word would have to do

For "come, low-wow, get out!"

No matter what I wished to say,

The same 'twould be all through,

My conversation would be limited to

"Moo-oo-oh!"

—*Harper's Young People*.

A Pleasing Story.

A pleasing story is told by a boy who lives at

West Troy, in New York: "I recently caught a

squirrel," he says, "but the animal was shy, and

seemed decidedly averse to being tamed. In

the cage was a wheel, such as one may see in

most cages for squirrels, but my squirrel would

go near it while any person was looking.

The other day a friend came to see me, and

he began to play on his flute near the cage.

The squirrel at once lost its shyness, and

appeared in the wheel. After listening a moment, the

little animal began to jump around in the liveliest

manner. It made the wheel fairly spin, and

was delighted. As soon as the music ceased,

the squirrel rested. When my friend began to

play again, the squirrel repeated its antics.

Since that incident it has become quite tame."

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* LIGHT OF TRUTH *

Life and Health.

Drs. Peebles and Watkins.

SAN FRANCISCO, CAL.

All letters for this department should be addressed to Drs. Peebles and Watkins, 1000 Market Street, San Francisco, Cal.

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